245 *tejocote* as a domesticated type. It is har-
[252] vested and exported for making jellies and
preserves. A few are used locally.
[439] Some quince trees are found in Cherán.
They are little used, but some preserves are
made.

BELIEFS AND CUSTOMS

241 Most beliefs and customs center about maize.
Most important are the beliefs about red ears,
čóču. A red ear is described as the mother,
chief, and ače (ceremonial leader) of all maize.
In the storage lofts, red ears are mixed in with
the yellow and white to act as guardian of the
rest. They are never eaten until all the white
and the yellow corn are gone. Care is taken to
plant seed from one or more red ears in each
field; otherwise it is believed that there will be
no harvest.

[755] Red ears and black ears are both said to be
used in curing, but no details could be secured.

Twin ears, *cuates* (šaninkuáte), are said to
come because God wishes to send a little more.
Sometimes large ears have four or five points;
they are said to be the hand of the planter.

[182] The family harvesting the first green corn in
the town places two or three ears on the altar
of San Francisco. Each family gives one or
two *cargas* of maize on the cob to the priest.

789 If the rains do not come at the proper time
near the end of May, the image of San Ramos
[778] is taken to the peak of San Marcos. The image
is placed on a white sheet, held by a man at
each corner, and tossed in the sheet. If San
Ramos can be made to cry, it begins to rain
immediately. During the rite a *rezador* recites
a rosary, copal is burned, and *cohetes* are fired.

241 Every year, beginning in January, the grass
is burned, causing great damage to the forests
and destroying the last remnants of pasture.
The burning is said to prevent heavy frosts,
while the smoke hastens the coming of the
[632] rains. Town officials and officers of the Forest
Service succeeded in extinguishing most of the
fires in 1940.

It is said there are no beliefs regarding
wheat. Nevertheless, wheat must be carried in
a wooden bowl while sowing or it will be at-
tacked by rust, "*tecolote.*" Rust is a sign the
planter used his hat, blanket, or some other
improper article at planting. Girls plait elab-

556 424 Other types of incorporeal property possibly are the knowledge of the herb gatherers, midwives, and witches. However, there is no sense of property in Cherán concerning this knowledge, and the idea of buying or selling it was not encountered. Such knowledge seems not to be differently regarded from the knowledge of how to farm or to care for animals or make bread.

421 778 556 A unique type of property right is the ownership of certain images of saints and of *mayordomías*. Two cases were encountered. One is the ownership of the *mayordomía* of the Three Kings (*Los Tres Reyes*), January 6. Several men were instrumental in starting this *mayordomía*, formerly celebrated only by the dance of the Europeans (*danza de los Europeos*). Not only did these men put on the first *mayordomía*, they put up funds, aided by contributions, to secure a fine set of images for the *mayordomía*. In subsequent years they decided who should receive the *mayordomía* each year. As one of them said to me, "It looks like this *mayordomía* is going to be a good business." However, he spoke in figurative terms, for, so far as could be learned, the "owners" of the *mayordomía* expected to receive only spiritual rewards and perhaps community approbation.

The second case is the ownership of a miraculous saint. The owners found the saint, erected a chapel, and receive contributions from worshippers. The owners claim that all gifts go to clothe the saint properly and care for the chapel, a statement that is open to doubt although there is no evidence to the contrary.

556 The distribution of wealth in Cherán appears to be relatively equitable. Certainly there are no really wealthy men in Cherán and there are relatively few impoverished individuals. So long as wealth is measured in land and most families in Cherán have a reasonable amount of land, this condition will continue. It is true that people in Cherán talk a great deal about *los ricos* (the rich men). In practice, almost no one can readily identify the rich men. Partly, of course, this is because rich men, in order to avoid envy, are careful not to flaunt their wealth. But it also is an indication that really wealthy men are probably scarce, if not absent. One of the regular assistants, Pedro Chávez, talked constantly about

796 778 The saint's image in this case was kept with special elegance in a large case with glass on the front and sides. Inside the box were small images of a cow, a steer, and a pig on the left side. The box stood on a table decorated with paper flowers and supporting an incense burner, a basket of copal gum, and a candle. The table in turn rested on a mat on the floor. The wall behind the box was decorated with colored papers and chains and paper cut-outs.

796 The new *carguero* receives the image of the saint on April 21. On Corpus the image is taken to church (and probably candles are burned). At the end of the year, on the following April 21, the relatives of the *carguero* visit him. He has musicians and food for them. The saint's image is taken to church for a Mass paid for by the *carguero* (probably with candles). Some *cargueros*, when they receive the image, give it a new outfit of clothing. The image is large and one of the best-[778] dressed in Cherán. The dress is white with a blue cape. A gilt crown is on the head and a necklace of the red glass beads prized by Tarascan women is about the neck. The altar is decorated with many flowers and aromatic herbs. [i.e., Santa Inéz.-Analyst]

MAYORDOMÍA OF SAN RAFAEL

The *mayordomía* of San Rafael is not connected with the *cabildo*. The saint is patron of the merchants, and apparently the *mayordomía* is administered by a principal or principals selected by the merchants. The principals decide who shall receive the *mayordomía* and pay an occasional visit to the *carguero's* house to see that all is kept in proper order. This seems to be the regular arrangement for all the independent saints connected with *mayordomías*, although specific information is lacking for some of them.

[778] As patron of the merchants, the image of San Rafael carries a fish under the left arm [776] and in his right hand bears a staff (actually a shepherd's crook). About his neck is a necklace of sea sheels. In front of the altar are hung other sea shells and miniature fire fans, clay fruits, etc. The house and altar are well decorated with paper flowers and colored papers. Before the altar are candles and an incense burner. The merchants visit the

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779 Changes in this folk Catholicism are traceable to the influence of the economic and social changes previously discussed. In this chapter the cult, its organization, financing and relation to the government and to political conflict will be discussed, while religious ideology will be dealt with in the following chapter.

The most profound changes in the folk religion affect mainly the cult organization. The basic traits of the folk cult itself have not been greatly modified during the period covered in this paper, and are similar to those generally found in all Middle America. A description of them will provide a background on which to discuss them.

Main Traits of Tarascan Folk Religion and Cult[1]

776 Tarascan folk Catholicism, although accepting the Christian God (Tarascan, *Kuerájpiri*, Creator; Spanish, *Padre Eterno*, Eternal Father) as the supreme creator, revolves primarily around the saints. The saints are sons of God, also those who followed Christ when he came to earth, and in general people who lived sometime in the past and 'won sanctity'. A male saint is called in Tarascan *tata diósa*, literally 'father or lord god', a term which also can be applied to the Creator. Female saints are called *nana iuísa*, 'mother or lady virgin', which means both the Virgin or any female saint. The mystery of the Trinity is not well known to the Tarascans. Christ is only the most important tata diósa. Sometimes he can be considered the same as God, but most often he is only his son. In some myths he is the brother of other saints like Saint James or even a brother of the Devil. Also it is not clear whether the various Christs venerated in different places are really the same God. The Christs of San Juan, Tingambato, Sopoco and Santa Fe, for instance, are said to be four brothers. Similarly the different local Virgins are to be considered as many different supernaturals.

776 778 As important as the supernatural being, is its image kept in a church or chapel. It

1. Most information comes from the late nineteenth century and the present time. Information for the eighteenth century is scantier, but so far as available it shows great similarity with later times, so the following description, although written in the present tense, can be taken to apply in its basic traits to that period also.

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776 778 is considered sometimes as the residence of the saint, his abode being also in heaven, but in many cases the image seems to take over all concepts of the supernatural and instead of a symbol it becomes the saint itself. Folklore is rich in tales about the apparition of images as synonymous with the saint. The images often appear to behave like a person. In different accounts they are believed to move, weep, or speak. If the saint leaves the church to wander, traces of its journey are seen on the image. People also treat the image as a person. Presents taken to it are often dresses. The image can be taken out when there has been no rain so that he (she) can see for himself the need for it, or, in cases of witchcraft, he may be imprisoned in a little jail until help is received.

776 Most saints are related to the social groups of which they are patrons. Thus the Virgin of Guadalupe stands for Mexico. All towns and their wards *(barrios)* and also the trades have a patron and the cult of one such group is specially concerned with its patron who is its supernatural protector and representative.

In legends, saints can appear as those who give the villages their characteristic trades. There can be said to be a division of labor among the saints, each one attending to different localities or human activities or personifying natural elements.

Supernatural help is asked from the patron of one's own group or from the saint which deals particularly with what one wants to obtain. For instance, the Virgen de la Salud of Pátzcuaro is helpful in case of sickness; Saint Anthony is good to ask for offspring. In addition, most popular saints are petitioned for all kinds of things. The reputation of the saint and personal devotion decide which should be asked. Most famous in the Tarascan region are the Christs of San Juan, Carácuaro and Aráro, the Virgin of Guadalupe, Virgen de la Salud of Pátzcuaro, the Señor del Resgate (an Ecce Homo) of Tzintzuntzan, Saint Anthony of Morelia, and many others.

Sometimes new saints appear, which in a short time become very popular, while some others decline in importance. For this reason the most important saint of a town is in some cases not its patron saint. For instance the Christs of Parangaricutiro, Tingambato, Zopoco, Santa Fe and the Señor del Resgate in Tzintzuntzan have all superseded in importance the patron saints of those places.

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mon property of the cofradía, collected contributions and made their own donations. Thus they financed and organized the main religious festivals of the community and attended to the upkeep of the priest and his household. The function of taking care of the sick, which can be supposed to have given the name to *hospital*, was still met in some villages but not mentioned in others, and seems to have been of relatively lesser importance. More important was attending to the proper burial of the dead and holding mass for their souls.

The hospital had a number of yearly elected officers. The *prioste* was the head authority. He took care of the festivals of the Virgin and prayed for the masses for the dead. Under him was the *mayordomo del hospital*, or in Tarascan, *kéni*. He shared with the prioste the charge of the festivals of the Virgin and as head of the *semaneros* took care of the material side of the organization. The semaneros, or weekly officers, were Indians from every section of the village who attended the hospital by turns weekly and attended to preparing food and taking care of the sick.

To care for the Virgin there were a number of female officers, sometimes young girls, other times older women; they were most commonly called *roseras* (Spanish) or *huananches* (Spanish from Tarascan), although other names were used depending on their specific duties. They took care of the image and altar of the Virgin, carried the image and banners in processions, and provided flowers, candles and incense.

These officers were found in most villages for which there is information.[30] Many differences in detail existed from town to town, mainly in the particular festival each one of these officers sponsored and in the nature of the contributions to any given festival. The officers attended to the festivals of the Virgin such as Conception, Asumption, and Candlemas, and also to weekly Saturday services followed by a procession of the image through the courtyard. They also intervened in the organization and financing of other festivals, mainly Holy Week and Christmas. The hospital officers were the main contributors for the support of the priest, and they were also in charge of collecting and taking the contributions from the rest of the village to the priest.

30. Modern data from Cherán (Beals, 1946, 133), Pichátaro (León, 1906, 425), and Jarácuaro (field notes), show another officer called *colector* as the main authority, superior to the prioste. He is not mentioned in older reports.

773
775 Grownups, people say some of them go to heaven, but who knows; it is necessary to go
[539] through punishment first."

In their journeys to their abode, the dead are brought before God and/or the saints for a sort of judgment which decides their destiny. A few beliefs relate to this judgment before God, and emphasize 'good' behavior toward the fireplace and towards dogs. One should not spit or kick the firestones, because at the hour of death they will go to God and complain about this bad treatment. One reason given
[778] is that the hearthstones represent the Holy Cross. Similarly, one should not throw hot water to the ground. The earth will complain to God and say, "This one
[825] burned me." A black dog will also complain if badly treated. On the other hand, if one gives alms to beggars, they will
[735] speak favorably to God.

Other beliefs concern activities which, if not properly followed on earth, must be carried out after death before eternal rest is granted. Thus the hospital cargueros who do not properly participate in the week-end processions in the churchyard have to do so after death. Penitents who do not carry the heavy cross as they promised similarly have to do this after death. When a child has been baptized,
[788] to become *compadres* the parents and godparents must go to the church and perform a ritualized salutation. One does not really become compadre until this has been performed. If one does not make this salutation with one's children's godparents, the soul will have to travel and meet the souls of the compadres-to-be, wherever they are, in order to perform it. Only then will the soul be free to go to its destination. Similarly, taking ashes from the hearth and treating the children well, feeding, washing, and dressing them properly, are sanctioned by the belief that the woman who does not do so on earth will be busy after death making up for her faulty behavior.

The beliefs about the dead and the proper behavior to reach heaven are confirmed in the experiences of people who die but come back to life, because it is found out that their time was not yet come. Thus, as to the destiny of the dead, some revived people report having seen the place in hell reserved for the agraristas working the land in Copujo (land belonging to Jarácuaro). Another report mentions having seen in hell people who were

him back. When the master found out what had happened, however, he forgave her before she had redeemed her debt and she was able to go to heaven.

• • •

An outline of the nature of the saints and of the main features of their cult has been given before. Most tales about the saints refer to apparitions and miracles.

The saint's image appears to some person who sees, hears, or dreams of it and calls the attention of the people. Often it is a shapeless piece of wood or stone in which someone imagines he sees a saint, usually Christ or a Virgin of Guadalupe. There are a number of such Guadalupes which usually draw only the personal devotion of the discoverer although sometimes more people bring flowers and candles to the stone. The apparitions of some famous saints are told in this same way. The saints, having gained recognition because of some miracle, are taken to the town's church, where later they are shaped into well formed images. Stones are interpreted as Virgins while Christs appear as pieces of wood which bleed when struck by an axe.

Saints occasionally wander on earth. The Virgin of Cocucho goes to Ocumicho after Saint Peter. Saint James in Azajo used to leave the church during the Revolution in order to fight. Saint Peter in Jarácuaro left the town when the people were split politically and the church was closed, and experiences are told of how he was seen in the hills or how he was seen on his way to Tarejero where he went.

Tales about the activities of the saints refer mostly to their miracles, rewarding the good and punishing the evil. In answer to a vow offered by the devout, the saint can perform a miracle granting what was asked of him. Some of these miracles become elaborate stories like that of the man condemned to death by the agraristas and saved by Saint Peter. Or in the following two stories, saints saved the cargueros who had pledged their souls to the Devil in order to obtain money with which to make the festival:

"Once there was a lazy man. He had taken a cargo and the fiesta was coming closer and his wife said to him, 'Our fiesta day is coming and if you don't get busy, with what money are we going to make the fiesta? Well, how are we going to do it then?' 'Well,' he said, 'tomorrow I'll go out and see what I can find.' The

776 and some natural elements also are called demons. As there is only one word (*no-ambákiti*, evil one) both for the Devil and the demons, it is used sometimes as if the Devil were omnipresent, and at other times as if there were many different demons.

776 The Devil inhabits hell under the earth
778 where he rules over the doomed dead. He
[772] also attends "ugly" places—woods, caves, ravines, volcanos, the places where the pre-Christian giants were buried, etc. In these places the Devil appears. It is said that in those places "they frighten", because the appearance of the Devil causes fright. Places where the ancient people became enchanted are called *encanto* (enchanted place), and this name is used for all places where the Devil appears regularly at a given hour when music is heard or a peculiar-looking animal is seen.

776 The distribution of souls between God
775 and the Devil has been mentioned. As the
773 Devil gets the wicked souls, that is, those who have sinned, his activities are directed towards provoking bad behavior and thus winning souls for himself. The Devil goes after drunkards. Wherever there are drunkards, there is the Devil. He induces people to drink by appearing to them in human form. Or he persecutes drunkards in order to take them to hell with him, or mixes among them in order to make them fight. Similarly the Devil tries to make everyone quarrel and fight. Experiences are told of how one, while drunk, saw the Devil or how an animal (i.e., the Devil) was seen leaving a place where there was a fight.

Another way of getting souls is for the Devil to take the form of a woman and go after men. Many men tell experiences of this type. Going to see a sweetheart during the night, the boy suddenly realizes she has hairy hands or goat's feet, or some other beastly attribute which makes him realize that it is the Devil he is with. Walking in the streets during the night, one sees a pretty woman and follows her, but at a certain movement sees some of her beast-like features. The Devil disguised as a woman tries to take the man out of town and take him to some ravine or cave in the woods which is the way to hell. To women, the Devil appears as a rich man (*catrín*) who marries the girl, which means taking her to hell.

In these experiences of drunkards or lovers, the victim prays when he realizes

775 The evil dead who go to hell (or at least some of them) become devils or devil-like
776 spirits. This is an important concept in Tarascan folklore. We saw, for instance, how those people drowned in lakes or wells go to hell. Places where such accidents have happened are very dangerous because the drowned "pull people in, and cause canoes to capsize so that people drown". In some cases the water spirits died long ago in the past. They are mythical characters, like the three daughters of
[773] the king of Tzintzuntzan, who were hidden in order not to see the blessing of the world; or the well spirits in the mountain towns, who discovered the springs but were plunged into the water by the people in the remote past. These spirits are called devils by informants, when asked about spirits' nature, and in some stories their devil-like attributes are clearly seen.

When a man has been murdered, a heap of stones is placed on the spot where the event took place. The stone on top of the head is marked with a cross and is called *krús ánimiri* (Tarascan from Spanish, cross of the soul). Anyone can put this soul to his service by getting hold of the cross. The cross is taken home and the soul haunts the house and scares intruders away. A soul's cross can be prayed to in order to ask the soul for help in getting a relative out of prison, or finding a lost animal.

● 778 The middle finger of a very brave dead man can also be used to put the soul at
775 one's service. The finger placed in front of a door has the virtue to open it, although one has to be brave enough to stand the sight of the dead man who appears on the door sill.

Many beliefs treat of hidden treasures. In one of these it is said that when a person wants to bury money to keep it secure, he kills a man or has one killed by somebody else and buries the dead man with his money. The dead man keeps the money, and frightens anybody who comes along. Only a very brave man could take the money out.

In the case of the soul's cross, the dead man's finger, or the dead man buried with money, it seems clear that we deal with the dead which do not reach their abode and are put to service by someone. In our material, however, this concept is not explicitly given. When asked about the nature of these dead persons, informants

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775 tend to identify them with devils or to say that the Devil is behind all that.
778 Doomed evil souls can be invoked, too, in witchcraft. Thus, those who died in accidents or were murdered are prayed to so that they will kill one's enemy. This takes place at the stone heap or in front of the cross, if it has been taken away. Also, in one formula for divination, the brave spirits are invoked, and two are mentioned in particular, those of Chavez García, a bandit, and Zapata (agrarista leader).

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Religious Ideology and Folklore as Expression of the Folk Culture

A. Values Sanctioned in Ideology

128 An outline of Tarascan folklore and main religious concepts has been given in terms of the ideas of good and evil, which seem to pervade the entire body of belief. In order to discuss the social implications of this ideology, we shall sum up what is considered good or evil in all the elements which are mentioned in our collection. We shall do so from the point of view of evil elements since this is the exposition to which our material seems to lend itself more readily.

821 Harmful natural elements are considered bad and are related to the Devil. They either are caused by him or are
776 special manifestations of him. Thus the tornado is a water-snake, a devilish creature in itself. When the Devil wants to take some one away, he does so in this form. Similarly, a whirlwind is a lame devil, his limping explaining his circular motion.

Hail is equally bad and is closely connected with the idols or 'saints' of the heathens. The same association is found in some cases in lightning, although this shares also the good character of rain. The
[823] volcano was made by the Devil, as something bad which only he can do, even if following orders from God. When the volcano is personified, it is the same as the Devil.

183 The material which is of more interest to our subject, however, is not that referring to nature but to social behavior. An account of what is considered bad behavior will show what institutions and what social order are sanctioned by the Tarascan ideology.

For reasons of convenience, we classify the modes of behavior which are considered bad into (*a*) behavior against the mores of the whole population, and (*b*) be-

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183 as a beggar loses his wealth. He who fails
688 to make a promised pilgrimage dies in an accident. The man who does not pay for the mass he promised Saint Francis is sent back to earth after his death so he will fulfill his pledge.

A number of cases refer to Carácuaro, a place in the Tierra Caliente the Tarascans visit very often, where a famous Christ is venerated. The pilgrim who gets tired on the road and gives up the trip remains behind enchanted on a mountain. The woman who complains about the heat and does not want to go on, and the dancers who danced before they reach the town are punished by being turned to stone.

The punishment of sacrilege is a common theme. The revolutionary colonel who beats the Christ of Carácuaro becomes very sick and cannot die until he asks for pardon. The landowner who tries to dissuade his peons from going to church is burned with his cigarette. The men building a movie house in Pátzcuaro where formerly a church stood are subject to fatal accidents. Sacrilegious behavior of the agraristas is the cause of God's sending the volcano to Paricutin. According to different stories, they destroy a cross, steal the Holy Host, or throw an image of Christ to a bull.

The blessing given by the church is essential. Everything which has not its
[778] approval (blessing) is bad: animals which have been created by the Devil and not by God or the saints, and which consequently have not been blessed — coyotes, snakes, the fish taken from a pool which has not been blessed; money coming from the Devil; and of course the non-baptized.

[773] The same theme occurs in myths. People
[172] who lived before the blessing of the world are bad; their ruins are haunted places and their idols are devils. Enchanted people are devils and have to be blessed by a priest before becoming normal beings.

183 Thus, Tarascan religious ideology and
771 folklore primarily sanction the values of the folk culture. They support the family (understood in terms of local culture), attack witchcraft, defend private property and the proper observance of the folk religion. In their defense of poverty can be seen a defense of the Indian way of life. The money economy imposed from the outside is a disruptive influence in the village community, creating conflict within it or the loss of land to outsiders. The
[776] Devil giving money always appears as a

771 is seen not only in their behavior but also in the fact that their ideas about cargos
668 are changing. Whereas for the traditionalist, cargos are a necessary service to God
[782] in order to reach heaven, some Catholics oppose this idea. They say it is only custom, an unnecessary expenditure of money, not required to be a good Catholic, and they are supported by the priest. When discussing this point, Manuel has a ready argument: "Do you have cargos in Mexico City? You don't have them there, but people are still good Catholics."

[783] Myths and experiences with the supernatural are usually believed, and sometimes even wonder stories, but the attitude of doubt described before is also found.

Although agraristas or radicals dismiss folk beliefs as superstitions, the prevalent pattern by which folk beliefs disappear is not through lack of belief but by some sort of explanation within the accepted ideology as to why behavior based on the disappearing belief is not found any more. Thus we see in belief the same trend as in the cult, where the tendency is toward a more orthodox Catholicism. Examples follow:

539 In Zopoco there are no rich men because the town Christ "does not allow the *japíngua* to operate", i. e., compacts with the Devil.

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754 Jarácuaro used to be famous as a center of witchcraft. Prospective witches entered a cave
778 behind the Church to make a compact with the Devil and learn their art. The present lack
538 of witches is attributed to the fact that the entrance to the cave has been covered: "Formerly there were witches because God allowed it. Now he stopped it. What there are now are some magicians who learn in books, but God does not allow many of them. Otherwise with so many books as there are, there would be many magicians and all of them would be causing evil."

• • • •

776 Elves are no longer seen because the Pope
539 condemned them together with other devils to go back to hell; and they have not been seen thereafter.

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821 In Cocucho there were many thunderstorms
539 over a certain mountain. "A priest went and
783 blessed a cave in the mountain. A thunderstorm destroyed the cave. They said many people were seen leaving the mountain; they

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821 were crying and saying people did not care for
539 them any more; they went to Tierra Caliente."
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• • • •

539 "Nowadays a dead man's finger is no longer
good. In olden times it was useful because
● [778] miracles still were possible. Now it is all finish-
ed, or maybe they were saints? Who knows?"

668 In this Catholic group, the people who have the most contacts with the outside world are not, like the agraristas, those more closely related to the government or school, but those who attend sinarquista rallies even as far away as Morelia or Guadalajara, or send boys to study for the priesthood. Like the agraristas, they are more closely connected with national life than the traditionalists, but they represent a different kind of allegiance to national institutions.

• • •

182 The folk culture of the Tarascan com-
munities has been characterized economic-
771 ally and socially and the main traits of the folk religion have been described. To the extent that the local communities have an economic and social life independent of the external world, an ideology of its own is typical of the folk culture. It is associated mainly with unorganized religion and the celebration and organization of the local Catholic cult. To the extent that the local community is part of a wider society

HOUSE

FURNISHINGS

342 The terms "house," or "*troje*," and "*cocina*" as
343 employed in the Sierra refer to the construction
196 of the house rather than to its use. Normally, each family has a house and a kitchen. In the kitchen, the family cooks, eats, and sleeps. The house serves as a storage place for all types of property. In it also is kept the image of the family saint. Sometimes in place of a "*troje*," a "*cocina de torito*" is floored and used for storage. Despite this shift in use, the structure is still called a "*cocina*," or kitchen.

343 The "*troje*" contains a minimum of furnishings.
353 The loft is used purely for crop storage and usually
74 has no furnishings whatever. The lower floor

[p. 21 c]

3;Beals, Carrasco & McCorkle E-5(1940-1942)1944
NU34 Tarasco NU34
Sierra Tarascans

HOUSE
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178 generally has a table against the wall opposite the door upon which is placed the image of a saint, if the family owns or is carring for one. If not, a picture of a saint will be found behind the table on the wall. Usually, a variety of religious [353] pictures are tacked or pasted behind or around [373] the picture or image of the saint. Often candles and a pottery incense burner are on the table; in addition, the table may have a varying number of miscellaneous objects placed there temporarily for safekeeping. The ceiling, especially over the [353] altar table, may be decorated in colored tissue paper and strings of miniature household objects. Several wooden chairs with arms are kept in the

[p.21d]